

THE TRVE  
TESTIMONIE OF  
A FAITHFVLL  
SVBIECT:

Containing feuerall exhortati-  
ons to all estates, to continue  
them in their due obedience:  
together with the reward of  
a faithfull subiect to  
his Prince.

*Also a thanksgiuing to God for  
the happie deliuary of the house  
of Parliament from the late  
horrible treason.*



Imprinted at London.





TO THE KINGS  
*most excellent Maiestie,*  
my most gracious Soue-  
*raigne Lord.*



Oft renowned Soueraigne,  
as before your Maiesties co-  
ming to this Crowne, I did  
in your Realme of Scotland  
make apparant my vnfained  
loue to your Highnesse : so do I now on  
bended knees most humbly beseech your  
royall Maiestie to accept this little hand-  
full of my hearts most faithfull affection;  
wherein my feeling of Gods mercies, my  
knowledge of your gracious goodnesse,  
and my care of my countries well-doing,  
hath made me take such paines. As if it  
may be pleasing in your sight, shall breed  
no little glory to my soule : who kneeling



*The Epistle Dedicatorie.*

at your royall feete, do beseech the God  
of all glorie to endue your Highnesse  
with his infinite blessings, and long to  
preferue your royall Maiestie in all ioyfull  
health, and prosperous life. *Amen.*

*Your Maiesties most faithfull  
and loyall subiect in the hu-  
militie of all loyaltie,*

R. V.

What





What a faithful subiect is,  
together with his reward.



*Good subiect next to the diadem that adornes a Princes head, is the chiefeſt ornament that decores his dignitie. He is as the precious Baulme that annoints his browes, and is nearer to his heart then his Scepter in his right hand: as sweete in his noſtrels as the groues of Gilead, & more precious in his ſight then Salomons Iuory throne couered with pureſt gold.*

*His heart is clothed with peace, like mount Oliuet: and his eyes as barmeſſe as the ſight of a Dove.*

*His tongue ſounds like the harp of Dauid: and his lips deliuer the happineſſe of loyaltie.*

*His eares are the portals that receiue vnderſtanding: and all perfection from thence*

## The Reward

*is conducted to the heart.*

*His hands are ready to fight the battels of the Lord: and his feete (shunning the steps of bloud) are bent alwayes to walke in the paths of innocencie.*

*Thus excellent in the sight of his Prince shines a faithfull subiect, more gorgeous then the Ephod of Aron, and more sumptuous then Salomon in all his royaltie.*

*Whoso is thus to his Prince and countrey, the Lord wil prosper him, and he shall be blessed in an euerlasting generation.*

*And for one of these benefits he receiues on earth, he shall haue a million in heauen.*

*For one of these perfections he partakes of in this world, numbers aboue number shal attend him in the world to come.*

*And his Prince shall thus pray for him, and blesse him as Salomon did his subiects.*

*And the King turned his face, and blessed all the congregation of Israel, and said, Blessed be the Lord God of Israel, who spake with his mouth to Dauid my father, & hath with his hand*

of a faithfull Subiect.

hand fulfilled it.

*And though my selfe may say with Esay, I am as a worme and no man, yet (I speake it in despite of vaine-glory) I would with all my heart, as an Isack in the hands of Abraham, serue as a sacrifice to do my Prince and countrey good.*

*For surely he cannot be the true seruant of God, that is not a faithful subiect to his Prince. Neither wold I iudge any felicity in this world answerable to that, if once my soule might be employed to please my Prince, and benefite my countrey.*

*For all the offices of humanitie depend on-ly vpon those principall performances.*

*For I know by that meanes there comes a blessing from a far, a reward full of ioy, which none else are worthy to obtaine: which reward I heartily pray the great Rewarder of all to send to the true loyall and faithfull subiect. And so with one voice, proceeding from one vnity of heart, let vs all say faithfully,*

*God saue the King.*





An Exhortation to con-  
tinue all subiects in their due  
*obedience.*

To the reuerend Lord Bishops,  
*and the Cleargie.*



Orasmuch as your Ecclesia-  
stical office is giuen you from  
God, as the next principall  
members vnder the head, to  
gouerne the commonwealth  
of this mysticall bodie: and that there is re-  
quired at your hands an extraordinary du-  
tie touching the function of the soule, let  
me intreate you to be as vigilant as the five  
wise virgines, hauing oyle alwayes in your  
lampes, against the bridegroom cometh  
foorth of his chamber. Your office is the  
soule of the laity, the hart of gouernment,  
and

*of a faithfull Subiect.*

and the very Epitomie of all obedience. From you (as the Moone borroweth her light of the Sunne) all inferiour Ministers take their order of perfection. Let then your doctrine be pure and stedfast, like *Moses* bush, that alwayes burned, but neuer consumed. Your preaching in season and out of season : and your conuersation as spotlesse as the sacrifice of Turtles. You best know what plenty of Manna hath rained in Israel, & how many omers full eue-ry man ought to gather. Be not any of you the first that gather more then is commanded, and in mistrust of Gods benefites infect the whole land with the vice of Auarice : you ought rather to be like Pellicans in the wildernesse, who in tender loue pick the bloud from their breasts to feede their yong ones.

You see with your visible eies how wonderfully Almighty God hath now preserved the Kings Maiestie, and your selues, from the snare of your manifold enemies:  
and

### *The Reward*

and in you principally lieth the sacrifice of thanksgiving. It is you that ought to dance before the Tabernacle, and to go with the people to the Ark of Couenant: that your righteousness may bud like Aarons rod.

It is you that ought to flie foorth from this tossed Arke, and like the Doue bring the oliue branch of peace in your mouths, & tel the people, that if they returne, God will be their God, and send a truce to their distressed soules by you his Ambassadors.

Flie not to Tarshish when you are sent to Niniue, least deuouring destruction attend you; nor with the man of God, go not out of the way, least a Lion teare you in peeces: but still be conuersant with the Lord, that your faces may shine with Moses when he came from the mount, and bring the image of Gods glory to the people in your foreheads.

You must beare with Aaron the breastplate of iudgment vpon your harts. There must be grauen vpon your forefronts holiness



*of a faithfull Subiect.*

nes to the Lord: and your sounds must be heard when you go into the holy places before him.

So shall ye stand like mount Sinai, neuer to be remoued: and your golden Candlestickes shine in the Temples of the Lord.

Remember the charge your maister Christ gaue to his seruant Peter, binding him three times by his feruent loue and the deare affection he bare to his maister, to feed his sheepe.

To be with Paul the faithfull Ambassadors of Iesus Christ, as though God did beseech you through vs: we pray you in Christs stead that ye be reconciled vnto God: with Paul likewise to be an example of life and doctrine, as in these words, And follow hard toward the mark, for the prize of the high calling of God in Christ Iesus.

Let vs therefore as many as be perfect be thus minded: if yee be otherwise, God shall reueale euē the same vnto you.

Ye

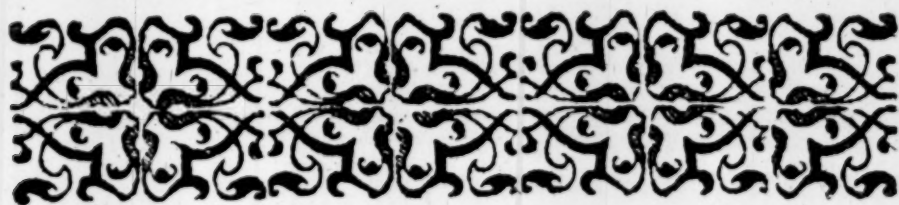
### *The Reward*

Ye are (most Reuerend) the salt of the earth; which wanting fauour, is to be trodden vnder foote.

Ye are the light of the world. A cittie that is set on a hill cannot be hid: let your lights therefore so shine, that those which see your good workes may glorifie your Father which is in heauen.

Thus, vnworthy to counsell so graue aduiselements, as if the body should instruct the soule, I onely like a trauellet in this pilgrimage, seeing some go out of their way, tell them there is a better, a more perfect, and a straighter. So referring you to your masters reward, who hates a hidden talent, I beseech that God who guided Israel by day in a pillar of cloud, and by night in a pillar of fire, to direct your earthly bodies and spirituall soules to his seruice.

To



## To the true Nobilitie of this Realme.

**T**O ye (right Honorable) that are the  
props and supporters of a kingdom,  
that like *Atlas* should beare the  
waight of heauen on your shoulders, giue  
me leaue to stretch forth the arteries of my  
heart: & as in a tempestuous time, in peace  
vnite you together like one bodie obedi-  
ent to one principall head.

In that worthy member the heart, the  
monarke seate of our *microcosmus*, should  
be your residence, within whose center (as  
in a Princes court) are diuers receptacles  
for you to inhabite in. Then as branches  
extending from the lofty Cedar, being fed  
by one roote, do notwithstanding cherish  
one another with their naturall sappe. So  
like the stocke of Nobilitie, descended  
from



### *The Reward*

from your worthy ancestors, be you combined in a coniunction of vnseparable aid, that the body of the tree may be comforted in so happy an issue, and in the proudest blast of conspiracie keepe you still vnremoueable.

Be you like faithfull *Mardocheus*, spotles in your wayes, when traitors like proud *Hamon* shall perish in their own complots.

For if you please to peruse our histories, both Ecclesiastical & profane, ye shall find that neuer traitor to his Prince & country but had his reward threefold returned into his wicked bosome. And though it please God sometime to suffer them, the cause best knowne to his sacred pleasure, to bring to passe their hateful purposes, yet as a woe pronounced to them by whom such euils come, their mischiefe hath not past without greater mischiefes reguerdoned.

There is none of your honorable societie but knowes, that treason is the deuider  
and

*of a faithfull Subiect.*

and separater of all good good things, and a fatall disioyner of perfection, bringing with it ruine and the mercilesse substitutes of war: where on the contrary, obedience is the sinewes of the State, and glueth the hearts of Nobilitie together, like one indiuisible substance.

And as the seuen leane kine in Pharaoes dreame, deuoured the seuen fat (yet themselves not the fatter:) so stands it with treason, like a cormorant it deuoures all, yet is it selfe the better by nothing. What greater patterne of misery can there be, then a kingdome deuided in it selfe? It is like the dangerous eclips of the sunne: nay like the vnnatural separation of heauen, that brings all danger and destruction.

No plague of Ægypt comparable to that misery: for ciuill dissention is the gate to let in ruine and forraine inuasion.

It is like a wedge of Iron, that entring into an oake, disseuers both sides in seuerall peeces, & makes them both fit for the fire.

The

### *The Reward*

The flourishing state of Rome was deuoured by that monster, and all tranquillitie swallowed at a bit by that hideous Leviathan. It is like the blind Mole, that louing still to be mischieuously labouring, tosseth vp her owne destruction.

Let then (right Honorable) that acceptable sacrifice of your hearts be offered to our gracious Soueraigne, which farre exceeds the externall office of fained affection, who with an eye of vigilance will (no doubt) regard your vertues; and like the chearefull comfort of the Sunne, with his blessed countenance, make your young blossomes come to pleasant fruite, and bring that fruite by comfortable warmth to full maturitie.

God so direct your hearts to worke in you vnfained loyaltie to his royal Maiesty, and deadly hatred to selfe-deuouring treason.

To





*To the true and faithfull  
private subiect.*

**A**Nd now beloued countrey-men, to you in generall, that carry with you the full currant of affection, the swiftest streame of deep gliding loue, not to be reuerted or turned backe by the vehement opposition of any resisting wind.

To you, as to the open marke whereto my hart leuels her pretended ayme, being the vpsshot of mine exhortation, I send this louing and friendly counsell, like to a strong citie fenced about with impregnable walles, so ought you to be in time of domestical Rebellion, or forrain inuasion; for you are the maine battel, the trust and strength of your country, and to you belongs a chiefe trust in this required preservation. Euen as his Highnesse may wel be compared to the apple of our eie, of which naturally by reason it is tender vnto vs,  
B we

*The Reward*

We haue a diligent care. So ought you to ioyne your whole body of defence, both armes, legges, feet and heart, to protect his royall person, without secret grudging, priuate muttering, or vnnaturall controuersie. You ought to be like stedfast rockes in the sea, ready to front euery storme, and to withstand, without remouing, the most bitter blasts that either winter or foule weather affords.

I know my most louing countrey men, that you well perceiue the princely care of his Maiestie towards you his louing subjects, and the honorable disposition and noble industry of his vigilant Councel. Of which honourable societie, although now vntimely deceased, I cannot but call to mind that right honorable and most worthily to be remembered, the late *L. Burgley*, and *Lord high Treasurer of England*: whose fame may not be sealed vp with the leaden hand of obliuion, who whilest he liued shewed himselfe one of the most faithfull, carefull,

*of a faithfull Subiect.*

carefull, and wise Councellers that euer liued in any kingdome of Christendome. He was the Beacon that discovered forrain malice and home-bred mischiefe, the neuer-failing watchtower of the Commonwealth, the heart of Iustice, bearing vp the ballance of weightie causes with an euen hand, and cutting downe with the sharpe sword of preuention the children of rebellion at home, and the enuious intention of the enemy abroad.

For causes in common triall, I call heauen to witnesse, I speake but what I know, as he was iudiciall, wary and circumspect, so was he ypright, discrete, and pittifull, not leaning to any side either for fauour or gift, but with an impartiall eye iudging all things according to the equitie of the cause. Thankes be to God, the principall branches of that tree do now most worthily spread their vertue in this his Maiesties garden of happie gouernement.



### *The Reward*

In which ranke of true Nobilitie, diligent watchmen, and worthy Councillers, I may not omit that right honorable conditioned Lord the Earle of *Nottingham*, whose true loyaltie to his Maiestie, neuer spotted with the least mistrust, may keepe euen wing with the rest of that Honorable society: whose true shew of a vertuous and noble mind, is dayly made apparant by his exceeding bounty towards the poore and needy. The fruite whereof is eternall saluation.

And that reuerent and carefull Gentleman, *Sir Iohn Popham* Knight, Lord chiefe Iustice of England, being another of the body of the Councell, whose honorable forwardnesse, with great discretion hath bin now lately approued in his Maiesties serious affaires, as also in calming the Realme with quiet, that hath bin heretofore tempestuously troubled with bloudy murtherers and felonious robbers: but now (God be thanked) by his diligent  
and

*of a faithfull Subiect.*

and wise gouernement, well reformed;  
whose exceeding loue to his Prince and  
countrey, hath bin often made apparant  
by his laborious endeouours.

To conclude, I beseech God in his infinite mercie, stirre vp in you deare affecting loue to his Maiestie, who for the comfort of his chosen, and maintenance of his truth, hath defended his Highnesse as well in Scotland as now in England, from many dangerous assaults, and here now settled him the faithfull President of his true Church, wherein long may his Maiestie continue many happie and peaceful daies, to the great glory of God, and to the exceeding comfort of all vs his faithfull and louing subiects. Amen.

B 3

A



A Thanksgiuing to God  
for the happie deliuerance of the  
Kings most excellent Maiesty, the Queen,  
Prince, Nobilitie, and Commons, from  
the most horrible contriued treason, pre-  
tended against them in the high Court of  
Parliament, tending to the vtter desolation  
and ruine of all his Maiesties kingdomes;  
but preuented by the almightie proui-  
dence, and the onely prudent fore-  
fight of the Kings most ex-  
cellent Maiestie.

**R** Eioyce O Brittain, sing and clap thy hands,  
For God him selfe doth for thee safely fight:  
No foe so great, but that thy force withstands,  
It is so strengthened by the heauenly might.  
The Popes great malice, and the Papists pride,  
Before thy face do fall on euery side.

Now







## A Thanksgiuing.

*Now shalt thou heare of nothing but confusion  
Vpon the head of all thy harmefull foes:  
Now shall the traitors find the full conclusion,  
That in the end of all rebellion growes:  
And they shall fret to see their pride puld downe,  
Whilst God preserues thy soueraigne & his crown.*

*Now shall the Pope with all his practise faile,  
The hope of traitors all be ouerthrowne:  
Nor Pope nor traitor now shall none preuaile,  
To do thee hurt that but defendst thine owne.  
Now serue thy God, and giue him thanks for all,  
And keepe thy faith, and thou shalt neuer fall.*

*Be true (I say) and faithfull to thy God,  
And euer loyall to thy soueraigne King,  
For whose loue sake we haue escapt this rod,  
Which otherwise had scourg'd vs for our sin:  
He will not suffer any to destroy thee,  
But ouerthrow their forces that annoy thee.*





## A Thanksgiuing.

*In Scotland late how did he in that land  
Preserue the King from traitrous Gowries treason:  
And by the helpe of worthy Ramseys hand  
Did slay the traitor, as it was but reason:  
Where noble Ramsey by deserved fame,  
Eterniz'd hath the honour of his name.*

*Now let all hearts of happie Brittain pray  
Unto our God of glorious mercies power,  
That he will still be our almightie stay,  
Our rocke, our castle, and our heavenly tower:  
That in his mercie we may fearelesse line,  
And to his gracious loue all glorie giue.*

*Let vs still pray that he will still preserue  
Our gracious King in his eternall grace,  
And giue vs grace him truly for to serue,  
And all vnfaithfull traitors to deface:  
To spend our lines but in our countries cause,  
And be obedient to his blessed lawes.*

*Rebellion*





## A Thanksgiuing.

*Rebellion is a sinne of witchcraft named,  
And witches are but diuels in their natures:  
O hellish fiends to the diuell framed,  
Which so deceine but the accursed creatures.  
O cursed Sin, that euer man should know thee!  
God blesse King Iames and al his subiects fro thee.*

*And since that truth doth try out euery thought,  
Whereon the depth of euery sence is sounded,  
Against that truth who hath the treason wrought,  
That on vngracious reason hath bene groundd.  
What euer fortune for a time do fall,  
Confusions shame will be the end of all.*

*God grant it so, and with his gracious hand  
Long blesse the daies of our dread soueraigne King,  
And make him Emperour of this blessed land,  
Till no more land within the world be seene:  
And make his conquests euermore victorious,  
And all his kingdomes in thy mercie glorious.*

*Blesse*







## A Thanksgiuing.

*Blesse valiant Ramsey with that mount of ioy,  
That noble truth in truest noblenesse,  
May stand so strong, as nothing may destroy:  
But in the height of honours happinesse  
May by the vertue of best valure proued,  
Of God and man be blessed and beloued.*

*Blesse all his Councell, and his faithfull friends,  
Court, cities, countries, all in such a peace,  
As all the world that sees proud traitors ends,  
May cause the roote of all rebellion cease:  
Such peace and plentie, loue and concord send,  
That we may sing thy glorie without end.*

*Pray now with me, and prayer neuer cease  
Vnto the God of all eternall glorie,  
His life, his health, his comfort to increase,  
To Brittaines blisse and neuer ending storie,  
That he may breathe an euermore breath,  
And those may pine in hell that seeke his death.*

A





# A Thanksgiuing to God for all our temporall blessings.

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O praise the Lord for euer.

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**O** Heauenly spirit of especiall power,  
That in thy hād the praise of praises holdest,  
And from the top of truths triumphant tower,  
The hidden sence of fairest thoughts vnfoldest:  
Inspire this heart and humble soule of mine,  
With some sweet sparkle of thy powr diuine.

Teach me to thinke but on that onely thought,  
Wherin doth line the grace of vertues glorie,  
And learn no more thē what thy truth hath taught  
To those best wits that write thy worthy storie,  
Wherein is seene in heauen and earths preseruing,  
The highest point of praises due deseruing.

Let





O praise the Lord for euer.

*Let not compare come neare vnto none such,  
Heauen be my thought, and let the world go by,  
And say withall, that say I neuer so much,  
All are but trifles to thy treasury:  
For all no more then what thy mercie giueth,  
Who can behold wherein thy glorie liueth?*

*No, I can see the shining of the Sunne,  
But cannot sound the essence of the light:  
Then of thy face, in whom that faire begun,  
How can my soule presume to haue a sight?  
No my deare God, thy glorie hath a being,  
Where eye, nor heart, nor soule may haue a seeing.*

*And therefore Lord since such thy glorie is,  
As cannot be but of thy selfe conceined:  
And heauen nor earth containes that spark of blisse  
But from thy hand of mercie is receiued,  
What spirit can her sweetest passion raise,  
Neare to the due of thy deserued praise?*

Yet







O praise the Lord for euer.

*Yet since all glorie doth belong to thee,  
Thy name in all things must be magnified:  
And by thy mercie thou hast made me see  
How in my soule thou maist be glorified:  
In that sweete mercie make my soule to know  
How best I may thy blessed glorie show.*

*O gracious God, what creature can there be,  
That moues, or breathes, or growes, but shewes thy  
What art or science but doth speak of thee, (glory?  
And writes the wonder of thy wisedomes story?  
What sound or sence can reasons soule refine,  
But speakes in glorie of thy grace diuine?*

*The Sunne in brightnesse glorifies the light  
That in the beames but of thy beautie liueth,  
The Moone and starres amid the darkest night  
Shew what a light thy louing mercie giueth:  
So Sun and Moone, and all those shining creatures  
Do shew thy glorie in their light some natures.*

Is





O praise the Lord for euer.

*Is not the day a figure of perfection,  
Wherein the creatures were created first,  
And night of sinne, that with a foule infection  
Shewes how the soule is for her sinnes accurst?  
But night once past, the glorious day appearing  
Shewes sinnes forgiven, the ioy of mercies chearing.*

*So Sun, and Moon, and starres, and day, and night,  
Speakes of thy glorie in their cause of being:  
And how they serue but in obedience right  
Vnto thy grace, but of thy will agreeing,  
While wisdom shewes in state of reasons storie,  
They giue vs light that we may giue thee glorie.*

*The azure skie more cleare then Christalline,  
Wherein the Sune doth cast his beames abroad:  
How doth it figure that faire hand of thine,  
Wherein thy mercie makes her most abode,  
Whilst to the humble soules beleeking eye,  
Thy glorie shines farre brighter then the skie?*

The





O praise the Lord for euer.

*The clouds that shed those drops of blessed dewes,  
That water the drie places of the earth:  
What drop so small, but it thy glorie shewes,  
To bring a plentie where was earst a dearth?  
How do they figure faithfull sorowes teares,  
When sin-burnt soules the fruite of mercie beares?*

*The ayre that giues each lining creature breath,  
Speakes of thy glorie in that breathing power:  
And when it leaues the creature vnto death,  
It shewes thy glorie in that parting houre,  
To leaue the flesh, so in corruption wounded,  
Till grace renew that was in sinne confounded.*

*The earth that yeelds such choice of fruits & flow-  
How doth it shew that glorious power of thine, (ers  
When all vnseene do hidden lye those powers,  
That art or nature neuer can define?  
How sweets, & formes, and colours so should grow,  
But that thy glorius will would haue it so.*

*And*







O praise the Lord for euer.

*And as the spring brings forth the budding greene,  
With beauties dies for to adorne the field:  
So in the winter few or none are secne,  
That can the eye contentine pleasure yeeld.  
So that the earth which neuer silence breaketh,  
In her dumbe speech yet of thy glorie speaketh.*

*The sea, wherein those world of fishes line,  
That flote and tumble in the tossing waues:  
What notice do they of thy glorie giue,  
That from the Whale the little Herring saues?  
And makes the Dolphin wound the Whale so sore,  
As drines him from the sea to die on shore.*

*What beast so great, or creeping worme so small,  
What bird so high, or of so low a flight,  
But that thy name is glorifide in all?  
Who hauing made them by thy heauenly might,  
Preseru'st them so, that all the world may see,  
They haue their being onely but in thee.*

The





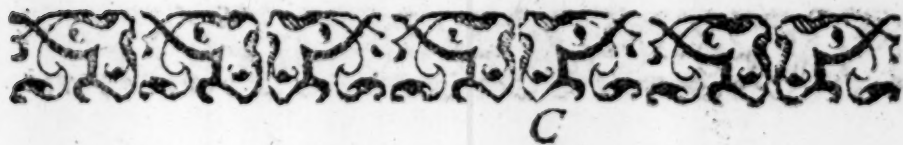
O praise the Lord for euer.

*The beast his haire, the feather of the bird,  
The fish his scale, and euery tree his barke:  
These for defence doth nature all afford,  
As of thy glorie euery one a marke,  
Wherein thy hand of mercie is beheld,  
That doth such comfort to each creature yeeld.*

*Is not the fire a figure of thy wrath,  
That soone consumes the proud assault of sinne?  
The aire the patience that thy mercie hath,  
When true contrition doth remission winne?  
The water teares that thou for sinne hast shed,  
The earth thy death for to redeeme the dead.*

*Since then abdue and in the elements,  
Sun, Moone, stars, skie, fire, water, earth and aire,  
And what may be beneath the firmament,  
Beasts, birds, fish, worme, scale, fether, hide or haire,  
Nor tree, nor flower, nor herb, nor grasse doth grow  
But some way doth thy glorious mercie show.*

Shall





O praise the Lord for euer.

*Shall wretched man, whom God did onely make  
To his owne image in his mercies lone,  
So farre himselfe and all his good forsake,  
As to forget so sweete a Turtle-dove  
As his deare God, that so of nothing wrought him,  
And his deare Son that hath so dearly bought him?*

*Shall man I say, that onely speciall creature,  
Whom God hath made to serue his Maiestie,  
In lacke of grace reueale so vile a nature,  
As not to seeke his name to glorifie?  
No, heauens forbid, though sinne be neuer such  
In man should line ingratitude so much.*

*No, he whom God hath made to monarke so  
Aboue all creatures that do grow or breathe:  
And by his wisdom makes his will to know  
The good aboue, and euill from beneath:  
And how he helps the spirit in distresse,  
His glorious goodnesse cannot but confesse.*

*And*







O praise the Lord for euer.

*And when he sees with those in-seeing eyes,  
That in the soule do giue the spirit light,  
In what the height of heauenly glorie lies,  
To whom all glorie doth belong of right:  
His heart will write in his worths worthy storie,  
To him alone be giuen all onely glorie.*

*O he that sits aboue the starrie skie,  
In holy seate of heauenly residence,  
And at the twinkling of his glorious eye,  
Commands the world to his obedience:  
Leaue that foule soule in sorrow euer friendlesse,  
That doth not sound thy name in glorie endlesse.*

*All grace, all goodnes, wisdom, power and peace,  
All truth, true life, all bountie, mercie, loue,  
These altogether sing and neuer cease,  
Vnto the glorie of this God aboue:  
And can it be that man who sees all this,  
Will not giue glorie to this God of his?*

No





O praise the Lord for euer.

*No, heauens forbid that hell should haue the power  
To spit her poison vpon man so much,  
To make him liue to that unhappie houre,  
Wherein to shew his wicked nature such,  
As to forget Gods gracious goodnesse so,  
As not some way his glorious mercie show.*

*Then let our hearts amongst that world of soules,  
That feelee his blessings euery day and houre,  
While truth records in her eternall roubles,  
The gracious goodnesse of his glorious power,  
Sing in our soules, and neuer cease to sing,  
All glorie to our God, and honour to our King.*



A





A Prayer for the Kings  
*most excellent Maiestie,*  
and our gracious Ladie  
Queene *Anne.*

---

**O** Glorious God and onely King of Kings,  
Whose holy eye both heauen and earth behol-  
And from whose mercy all and onely springs, (deth:  
The fairest life that faithfull loue unfoldeth;  
Mine humble spirit I beseech thee raise,  
To giue thy glorie all eternall praise.

O gracious God, among the many graces,  
Wherewith thy mercy hath this kingdome blest,  
In whom the height of all our happie cases,  
Vnder thine onely holy hand doth rest:  
For our Liege (Lord) and mightie Brittaines King,  
Let our hearts humble thankfulnessse be seene.

Blesse

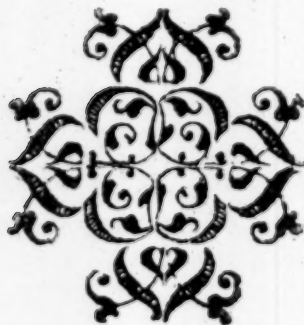






*Blesse him (ô Lord) with Nestors happie dayes,  
Health, wealth and peace, and euerlasting pleasure:  
Let vertues loue resound his worthy praise,  
And thy true wisdom be his spirits treasure,  
His greatest hopes vpon thy graces grounded,  
His state preserued, and his foes confounded.*

*Blesse also (Lord) our gracious Soueraignes Queen  
With all the blessings of thy holy grace,  
And let it neuer in this land be seene,  
But in thy mercie they may both haue place:  
Nor sweete Prince Henries fame die in obliuions  
To all of these true Brittons say Amen. (pen:*



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